

ent to a GROCERY, laid it out for whiskey, with it instead of the meal, and after it had perished, began his abuse to his family, and dragged them from bed, and drove them out

Mr. C—, with the assistance of the lady mentioned, had reduced this family to a state of comparative comfort, and had obtained from the husband, that they should not disturbed, they left this abode of misery, and home. But no sooner were they gone, than scenes were acted over. The mother and son were a second time dragged from bed, in nearly naked out of the house, and remained there, until their informant again informed and compelled this drunken man to open

plaint was the next day made to a magistrate; the wife refused, as was supposed, through timidity; and the drunkard was still permitted to go.

few days afterwards, however, a repetition treatment produced a complaint, which ended by proof, and he was thrown into jail. The poor were applied to, and the children were thus relieved.

[From the Kingston Gazette.]

FILIAL AFFECTION.

an officer going to rejoin his regiment, took summary, while on the road, to enlist some whom he wanted to complete his company; not several in a city where he halted. Two were determined to march from this city, a man of a very graceful figure and pleasing countenance. An air of candor and prepossessed every beholder in his favor; officer at the first interview wished to engage him, with the utmost precipitation, he offered to remove it.

The officer perceived his embarrassment, and said the young man, "do not, I entreat you conduct to any base or shameful but perhaps you do not choose to engage in that case dreadful indeed will be my mis-

tears escaped as he uttered these last words, humane officer, eager to relieve him, desired to know his conditions.

will, perhaps, disgust you, sir; and I cannot him without trembling. I am young. You size. I have strength and every disposition but the unfortunate circumstances I am in to set a price upon myself, which I am you will think too exorbitant, though I can abatement. Believe me, that without the great consequences in the eyes of the leaders of political parties.

The Jesuits are fully aware of the advantages they derive from this circumstance. They know that a body of men admitted to citizenship, unlearned in the true nature of American liberty, exercising the elective franchise, totally uninfluenced by the ordinary methods of reasoning, but passively obedient only to the commands of their priests, must give those priests great consequence in the eyes of the leaders of political parties.

The recklessness and unprincipled character of too many of our politicians, give a great advantage to these conspirators. To such politicians, a body of men thus drilled by priests, present a well fitted tool.

The bargain with the priest will be easily struck. "Give me office, and I will take care of the interests of your Church." The effect of the bargain upon the great moral or political interests of the country will not for a moment influence the calculation. Thus we have among us a body of men, a religious sect, who can exercise a direct controlling influence in the politics of the country, and can be moved together in a solid phalanx; we have a Church interfering directly and most powerfully in the affairs of state.

Connected with these evils, and assisting to increase them we have a press, to an alarming extent, wanting in independence. Most of our journals are avowedly attached to a particular party, or to particular individuals. They are like counsel retained for a particular cause; they are to say every thing that makes in favor of their client, and conceal every thing that makes against him. A press thus wanting in magnanimity and independence is the fit instrument for advancing the purposes of unprincipled men; and editors of this stamp, (and they are confined to no particular party) whether they have followed out their conduct or not to its legitimate results, can easily be made the tools of a despot, to subvert the liberties of their country.

Again, we have, still unshilled, some weaknesses, perhaps they belong to human nature, of which advantage may be taken, to the injury of our republican character, and in aid of despotism, and which may seem to some too trivial to merit notice in connection with the more serious matters just considered. One of these weaknesses is an anti-republican fondness for titles. Let Mr. Brown, or Mr. Smith, or any other intelligent, upright, active citizen, be elected president of a benevolent society, does he excite the gaze of those who meet him, or inspire awe in the multitude? No one regards him but as a respectable, useful member of the community. But let us learn that a gentleman, not half as intelligent, or upright, or active, is to land in our city, who is announced as the *Most Illustrious Arch-Duke and Eminence, his Imperial Highness the Cardinal and Arch-Bishop of Olmütz, RODOLPH,* (this last is the gentleman's real name,) *Highest Curator of the Leopold Foundation,* and although not half as capable in any respect as Mr. Brown, or Mr. Smith, or ten thousand other honest, upright citizens among us, I very much fear that the Battery would be thronged, and the windows in Broadway would be in demand, and the streets filled with gaping crowds, to see a man who could have such a mighty retinue of glittering epithets about him. Yet this title-blazoned gentleman holds the same office as Mr. Brown, or Mr. Smith. Poor human nature! Alas, for its weakness!

Who is not struck with the differences of effect upon the imagination when we describe a person thus—"Mr. —, a good hearted old gentleman, rather weak in the head, who finds in the manufacture of sealing-wax one of the chief and most agreeable employments of his time," and when we should describe a man thus—"His Imperial Majesty, FRANCIS 1st, Emperor of Austria, King of Jerusalem, Hungary, Bohemia, of Lombardy and Venice, Dalmatia, Croatia, Slavonia, Galizia and Lodomira, Arch-Duke of Austria, Duke of Lorena, Salzburg, Styria, Carinthia and Carniola, Grand Prince of Transylvania, Margrave of Moravia, Count Prince of Hapsburgh and Tyrol, &c., &c., &c.—and yet these two descriptions belong to one and the same individual.

There used to be a sound democratic feeling in this country, which spurned such glosses of character, and frowned out of us mere glory-giving titles. Austria, however, is gradually, as fast as it is thought safe, introducing these titled gentlemen into the country. Bishop Fenwick, a Roman Catholic priest, is "his grace of Cincinnati;" Mr. Vicar General Rose, another priest, is only "his reverence;" and Bishop Flaget, and all other Bishops, are simple *Monsignors*—this title in a foreign language being less harsh to present to republican ears, than its plump aristocratic English translation, "*My Lord Bishop of Boston, My Lord Bishop of Charleston,*" &c.—As we improve, however, under Roman Catholic instruction, we may come to be reconciled even to *his Eminence, Cardinal* so and so, and to all other graduated fooleries, which are so well adapted to dazzle the ignorant. The

OFFICE OF REV. S. O. WRIGHT,
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ZION'S

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Vol. VI. No. 2.

ZION'S HERALD.

Office No. 19 Washington St.

BENJ. KINGSBURY, JR., EDITOR.

ASSISTED BY AN ASSOCIATION OF GENTLEMEN.

David H. Ela, Printer.

[From the New York Observer.]

FOREIGN CONSPIRACY AGAINST THE LIBERTIES OF THE UNITED STATES.

NO. VI.

I will continue the consideration of some of the points in our political system of which the foreign conspirators take advantage in their attacks on our liberties. We have seen that, from the nature of the case, the emigrant Roman Catholics generally are shamefully illiterate, and without opinion of their own. They are and must be under the direction of their priest. The press, with its arguments for or against any political measure, can have no effect on minds taught only to think as the priest thinks, and to do what the priest commands.

The Jesuits are fully aware of the advantages they derive from this circumstance. They know that a body of men admitted to citizenship, unlearned in the true nature of American liberty, exercising the elective franchise, totally uninfluenced by the ordinary methods of reasoning, but passively obedient only to the commands of their priests, must give those priests great consequence in the eyes of the leaders of political parties.

The exposure I am now making of the foreign designs upon our liberties may possibly be mistaken for an attack on the religion of the Roman Catholics, yet I have not meddled with the conscience of any Roman Catholic. But when he proclaims to the world that all power, temporal as well as spiritual, exists in the Pope, denying, of course, the fundamental doctrine of republicanism, that *liberty of conscience* is a "raving" and "most pestilential error," that he *execrates and detests the liberty of the press;*" when his intolerant asserts that no faith is to be kept with *heretics*, all being heretics in the creed of a Roman Catholic who are not Roman Catholics; and many other palpable *anti-republican* as well as immoral doctrines, he has then blended with his creed political tenets that vitally affect the very existence of our government, and no association with *religious* belief shall yield from the observation and rebuke.

BRUTUS.

FOR ZION'S HERALD.

WINE AT THE HOLY SACRAMENT.

Right views on every subject are desirable, and especially in regard to those institutions that are of divine appointment. There has been some disposition in some churches of late, to dispense with the use of Wine at the Holy Sacrament. It is well to look at this subject closely, before we act in opposition to this universal practice.

There can no doubt but the sacrament is an institution of divine authority and appointment: now, therefore, if we dispense with the use of wine consistently, then we do no harm; but if not, we do an amount of harm not to be calculated.

Persons who have abandoned the use of wine in the sacrament, *done it, and should repent in dust and ashes before the Lord.* But some may say—"It is doubtful whether we get the juice of the grape, if we get what is called wine." Suppose you do not, then your intention is good and your heart pure. But wine may be obtained, if suitable means are used; therefore there can be no excuse for dispensing with it. Another says—"We are so situated as that we cannot obtain wine, or any thing that is called wine, and what shall we do, unless we substitute something in the place of wine?" This is an argument that never should be urged by a Christian; and it is only necessary to say, that if the providence of God has so situated you as that the sacrament cannot be enjoyed without doing away part of what God has ordained, you must be deprived of the privilege of the sacrament, until the same providence so change your circumstances as that you may enjoy it without abusing it, and without its being detected.

CONSCIENCE.

FOR ZION'S HERALD.

MISSIONARY EDUCATION SOCIETY.

MR. EDITOR—I am gratified to see that there is an interest felt on the important query proposed by your correspondent "COKE," in relation to the Missionary Education Society. A number of communications have recently appeared in your columns contending for the negative of the question, and depreciating in either strong language the imagined consequences of the adoption of the proposed project, while, notwithstanding there are numerous and influential friends to it, not one has entered the lists of combat. This is all proper defense for its antagonists, cannot be owing to any striking force or conclusiveness in the arguments that have been advanced. It may be a matter of policy. A little delay may afford the advantage of having the whole scope of the negative side of the question presented before the opposite argument is commenced, in order that the latter may be the more comprehensive and perfect. It is probable, forasmuch as all the articles on this subject have appeared present substantially the same views and arguments, that the utmost extent of the reasoning against the project has been compassed, and that a reply would not, therefore, be out of place.

It is very desirable that a calm and forbearing spirit should characterize the discussion of any subject, relating to an object so eminently founded in the spirit of Christian love, as is that of the Missionary enterprise. I cannot repress the conviction that one of your correspondents has not precisely regarded this point. It is to be hoped that the future progress of this controversy, if it be continued, will not be affected by his example. The objectionable article alluded to, betrays strong indications of that "ardent temperament" which it so unqualifiedly imputes to the friends of the Missionary Education Society.

If I recollect correctly, the article subscribed

"COKE," which started this controversy, consisted

of but about a half dozen lines, merely suggesting a

discussion of the subject. To these few unostentatious lines, your correspondent replies that he "was not a little surprised," and "could not but regard" the

subject upon which they treated "as the offspring of a misguided fancy;" and then, forsooth, must furnish us, in an extended and rather incoherent paragraph,

a lesson of mental philosophy on the influence of an

ardent temperament" in leading the mind to "hasty

conclusions," and prejudicing the discriminations of

the judgment. "This may be the case in regard to

the question under consideration," he thinks, and he

cannot but wonder

that any man of years or experience should entertain for a moment a scheme so perfectly visionary!" He further remarks that "the man who puts forth his hand, however unconsciously, to retard the operations of the Missionary Society, performs a thankless labor." "This" he "considers to be done in the attempt to put down our Missionary Societies and establish Education Societies on their ruins." Surely, Mr. Editor, the writer has been led into most erroneous and ungenerous suspicions, by some unhappy "temperament," or some other circumstance that has influenced his views. There was nothing more foreign to the designs of the friends of this project, than that which is here charged upon them.

The Missionary work is dear to their hearts, and their zeal for its more successful prosecution has led them to the adoption of their views on this subject. Among those who advocate this measure, I am happy to state, are some of the most venerable and influential members of the New England Conference—who are not "accustomed to arrive at hasty conclusions," or to advocate projects that are "perfectly visionary." It cannot but be considered passing strange that an article which, with the exception of the concluding paragraph, contains nothing that affects the argumentative bearings of the subject, but is simply a series of such unqualified views, should obtain the editorial endorsement of the Christian Advocate and Journal. Certainly it could not have resulted from an approval of the phrases quoted above. From a "birds-eye-view" of the case, it may not be a mistaken suspicion that it was more from a compliance with a personal intervention of the writer himself. In the concluding language of the communication alluded to, permit me to say of the foregoing remarks, that "I hope I shall not be misunderstood wherein I have used plainness of speech. Nothing but a sense of duty to the Missionary cause, thus indirectly attacked, could have induced me to appear before the public in this communication." But to the point of the subject.

The following is a condensed view of all the arguments that have been offered by your correspondents on the subject under consideration; to each of which I shall endeavor to reply in a series of numbers.

First, That "both societies can and ought to be sustained."

Secondly, That "the abettors of this project arrogate themselves the honor of performing a work that belongs to the whole church."

Thirdly, That "it will cripple the operations of the parent society; for if one conference abandons it, others may also."

Fourthly, That "by sustaining both."

Fifthly, That "many have their prejudices against the project, who, if the other societies are dissolved, will do nothing for the Missionary work."

So far as I can recollect, the above synopsis comprehends all the *reasoning* that has hitherto been submitted by your correspondents on this question.

I shall not prolong this communication by any comment on the above objections to the contemplated plan of the friends of the Missionary Education Society. This shall be done in my future numbers. I cannot, however, but deplore, before entering further into the controversy of this subject, the "hasty conclusion" that it is a matter of trivial importance; or in the certainly not over respectful language of the editors of the Christian Advocate and Journal, "the production of some fervent juvenile mind." I think it will hereafter appear that on this project alone, rests the practicability of the object of the Missionary Education Society—that there is no feasibility in the project, and therefore the sooner abandoned the better, unless the proposition of "COKE" is adopted.

AN OLD METHODIST PREACHER.

FOR ZION'S HERALD.

A FACT CONCERNING NUNNERIES.

MR. EDITOR—I rejoice to see that in your useful paper you have taken such a decided stand against Popery. A few evenings since I picked up a fragment which is at your disposal.

I conversed with Miss —, who told me that she had spent three years in the nunnery at Montreal, and that during that time she did not see the Bible. They studied a kind of catechism, however. She told me, also, that a Protestant lady came there: who was 21 years of age, and very decidedly opposed to the Roman Catholic religion, but who had embraced it before the close of one year. How then can Protestant parents trust their children, when their minds are most easily impressed with erroneous views, to be instructed at such institutions? Would it not be good policy to pass a law at Congress to have all schools and literary institutions in these United States open at all times for inspection? And would it not be well to have officers chosen, whose duty it shall be to attend to the inspection of such institutions?

may be estimated by the fact, that the sacred writers present it in the most glowing language, and regard it as the birthright of the Christians. The discipline destitute of it, they class with imperfect believers,—one on whom the principles of the gospel have not exerted their full influence; and they urge the making of every sacrifice to obtain it. A multitude of passages, in direct proof of its attainability, might here be presented, but one only shall be cited. "Now unto him who is able to do exceeding abundantly above all we ask or think." The whole context shows that this is applicable to the experience of a believer. How comprehensive this language! I can ask for much, I can conceive of more; but God is able to do above this, abundantly above it, exceeding abundantly above all that I ask or even think.

O the depth of his mercy! How unsatiable his revelations of love to those who will let him work within! Why should it not be so? Are not these communications necessary to the full development of the Christian character?

Can we sustain, with Christian equanimity and dignity, the trials of the present without them? Univer-

sal experience decides in the negative.

This state of mind has been regarded by the best

of men as indispensable to Christian maturity, enjoyment and usefulness. To acquire it has occupied their souls under all the sorrows of life. By it could

say—"To do or not to do, to be or not to be, to bare

or not to bare, I leave to thee." Thus, though the

will be perfectly free, it invariably chooses the divine.

What God wills must be for the best. Local situa-

tions and outward circumstances cannot disturb a

peace derived from the light of God's countenance.

His smile makes heaven. His frown, hell.

Religious Intelligence.

FOR ZION'S HERALD.

BARNARD CIRCUIT, VT.

DEAR BROTHER.—Let me proclaim to Zion that our God is pouring salvation upon us in Vermont. Barnard circuit favored with reformation. We commenced our labors this conference year with much feeling. In our first tour round our circuit, we began to preach the doctrine of holiness, and explain to our hearers the necessity of having clean hearts—the effects were glorious. Some began to groan for full redemption in the blood of the Lamb, and to the praise of God some found it. Our prospects have been brightening ever since. Our meetings are well attended, and a general seriousness prevails. The Holy Ghost seems to be moving through our congregations.

In East Barnard there has been built, the season past, a house of worship called the Union Meeting House. During the time of building the Spirit of God was working like leaven in the hearts of the people. In October the house was completed, and the 29th of October was appointed for dedication. Br. E. F. Scott was chosen to perform the interesting services. During the discourse—delivered on Daniel the 2nd chapter 35th verse—many wept. After having dedicated the house to the service of Almighty God, the speaker addressed the congregation in a pathetic strain, and showed the importance of their dedicating their hearts to the Lord, and it appeared as if there was a universal determination formed that moment to obey the injunction.

Conviction continued to increase until our quarterly meeting held in the new meeting house, the 6th and 7th of Dec. This was attended with the power of the Great Spirit. We continued the meeting until Wednesday evening. Every exercise became more and more interesting. The first time an invitation was given for mourners to come forward for prayers, there was a simultaneous rush from every part of the congregation. The female singers—almost to an individual, and some of the males, left the gallery.—There was crying out from almost every part of the house—“Glory to God!” There were many who could testify that Jesus Christ had power over earth to forgive sins. Since that time there have been between thirty and forty hopefully converted to God. The work is still going on gloriously. “There is joy in heaven over repenting sinners.” Most of the converts are heads of families, and people of influence—it is the Lord’s doing, and marvelous in our eyes.

JOHN SMITH.

December 30, 1834.

FOR ZION'S HERALD.

BUCKLAND CIRCUIT, MASS.

DEAR BROTHER.—Permit me to inform the friends of Zion, through the medium of the Herald, what the Lord has wrought for us on Buckland circuit.

When we came on the circuit, religion was, on some parts of it, at rather low ebb. Backsliders were quite numerous. We have held on the circuit three protracted meetings; all of which were blessed by God, to the furtherance of the church, and conviction and conversion of sinners.

The first was held in Ashfield; and although we were disappointed of expected help, yet the meeting was blessed to the reclaiming of backsliders and conversion of sinners; also in removing of long and deep-rooted prejudice.

The second and third were held at Savoy and Buckland; at each of which the Master of Assemblies presided. A powerful work was wrought in the church,—number experienced the blessing of perfect love. And although we were obliged to stem the tide of opposition without, and the cry of “Excitement! Excitement!” yet the altar was crowded with penitents, and many were happily converted to God.

The church moved harmoniously, and the cry was “conversion, and expect to receive more soon.” Yours in love,

DANIEL GRAVES.

January 3, 1835.

FOR ZION'S HERALD.

P. S. We were assisted kindly on these occasions by the brethren from adjoining circuits; the remembrance of which will be as lasting to many as eternity.

NEWINGTON, N. H.

Please to record for the encouragement of the friends of Zion, that the Lord is not wholly unmindful of us in this place. We would, with grat-ful hearts, attribute all to the power of his grace for the great work of moral reform that has been carried on in this place within a few months past. A number, mostly young persons, that promise much to the church and the world, have sought and found the pearl of great price, and others are inquiring the way to Zion. The M. E. Society are erecting a neat and convenient house for the worship of God, which will be completed in the course of four or five weeks, and we are expecting greater things than these.

Yours, &c. C. L. McCURDY.

Newington, Jan. 5, 1835.

FOR ZION'S HERALD.

WOODSTOCK, CONN.

DEAR BROTHER.—The saving influence of the great Head of the church has been graciously felt among us of late. The little vine planted here had been dead and languishing. In the course of the last summer it was somewhat revived, and during the early part of autumn three or four were converted, and the prospect continued to brighten. In the latter part of October we commenced a protracted meeting, which continued seven days with deep interest. We number at least twenty-five conversions. Twenty have joined our society as probationers, and the church has advanced, and is still advancing in holiness. God is still with us.

JOSEPH IRESON.

Jan. 1, 1835.

Extract of a letter from Rev. Wm. Kimball, dated GILL.

CIRCUIT, Dec. 27, 1834.

We have encouraging omens on this circuit still, but not so much of a revival as during the past year. We have seen over 100 converted this conference year, and have received over 120 into society.

Extract of a letter from Rev. E. Elake, dated NEW LONDON, CONN., Jan. 1835.

We are favored with a revival of the work of God in this city. It commenced on Sabbath evening last, in our congregation, and twenty or more have been converted since. The work is increasing.

Extract of a letter from Rev. A. Holway, dated FALMOUTH, MASS.

I would just say, that we have had some quickening in this station. The last autumn, five were hopefully brought to God; and we hope for better days.

The Rev. J. Shepard, under date of GLASTENBURY, Jan. 8, 1835, writes thus:

On this small circuit this conference year, about 30 have experienced pardon. We are still encouraged to pray the Lord to carry on his work of saving souls.

If you want to make a sober man a drunkard, give him a wife who will scold him every time he comes home.

If you want to render your husband unhappy, blame him for every thing he does, right or wrong.

And, finally; if you would always have a clear conscience, be an honest man and a Christian; and if you would not be eternally damned, PAY THE PRINTERS.

—Western paper.

OUTRAGEOUS CONDUCT OF SLAVE-CLAIMERS.

We copy the following account of the inhuman arrest of a company of blacks, claimed as fugitive slaves, near Salem, N. J., from the Freeman’s Banner:

ZION'S HERALD.

BOSTON, WEDNESDAY, JANUARY 14, 1835.

A PARAGRAPH FOR INFIDELS.

Voltaire, like Tom Paine, died in agony and wretchedness. He had been ambitious, and had won many laurels by his literary productions. As a poet, he was admired by those who did not share a sympathy for his religious principles. As an historian and a dramatist, he was considered the first of the age. As an Infidel, he was even more notorious than Kneeland, and his powers for pronouncing every system of virtue and religion were perhaps unparalleled. He was the leader of a sect who believed in no religion, no God, no eternity; and whose vile principles have stamped wo and despair wherever they have been embraced. His followers were the nobles, the princes, the literati and the dignitaries of France. They were many, and they were lavish with their praises to him. Moreau was his particular friend, and embraced his infidel sentiments to the full extent. Voltaire had gained a literary triumph of no ordinary character. Moreau hastened to congratulate him on “his success in glory”—but Voltaire was sick, and on his dying bed. Moreau exclaimed, as he entered his room, “Are you satisfied with glory?” He replied, “Ah! my good friend, you talk to me of glory, but I am dying in ‘frightful torture’”—and also in substance said, “I see before me a hell, and I must soon be there! Oh! that I were a Christian—I should then have no fears!”—s.

AMUSING AND SERIOUS.

The Hon. S. P. P. Fay has appeared before the public in an article of nearly two columns, published in the Boston Courier of the 5th inst., designed to explain why he did not take his children from the Convent before the riot, when he had an opportunity of seeing the elements of disorder in motion, and ready to burst in ruin and devastation. This writer, however, does not keep within the scope of his original intention, but with unaccountable garrulity talks—merely talks—of the affairs of that establishment, and tells all that he knows, which is nothing at all. Respecting what we shall say concerning his Honor’s article, we have no apology to render. We attack sentiments, not men.

We had written thus far concerning the article in question, but upon a re-perusal we confess our unwillingness to descend to a regular reply. Some inconsistencies, and some things that appear to us rather worse, we will present to readers.

He says he thought there was no cause for alarm. Let the reader judge. On Monday he says that he went to the Convent, and saw four or five persons—young men and boys—standing in the gate-way. “I got out,” says the Judge, “and went up to them. I made several inquiries of them individually as to the purpose of their being there, to which one answered that he came along with the rest, another that he came to see what was going on, and two or three others that they came out in consequence of what they saw in the newspaper—alluding, as I understand, to the standing in the gateway of the Convent!

While delivering his *remonstrance*, a considerable number of persons collected, apparently bravoicks and the residents in neighboring houses. These, he says, appeared to be mere listeners—

As we were strangers, and too well dressed to be respected by this sort of persons, (!!!) we thought it best to go back to Mr. Cutler and let him know the state of things, not doubting that he, being well known in the neighborhood, and a man of influence, would be able to satisfy them that there was no ground of complaint or hostility against the Nunnery, and would prevail on them to go home.”

It appears the Judge supposes that the people in the neighborhood of the Convent decide upon the value of a man’s opinions by “the cut of his coat.” Being “too well dressed,” they went to Mr. Cutler. “We wonder at that. Was not Mr. Cutler ‘well dressed,’ also? What nonsense for a Judge to utter!—and how derogatory to the citizens of Charles’own!” After a few more statements, he leaves his explanations, and commences his general remarks.

“I verily believe there would have been no mob on Monday night, but for the paragraph first published in the Mercantile Journal of Saturday, and copied into the Courier of Monday, headed ‘Mysterious.’

“May it please your Honor,” your pen is tripping. At the commencement of the same paragraph from which we cut this, you say,—

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It appears the Judge supposes that the people in the neighborhood of the Convent decide upon the value of a man’s opinions by “the cut of his coat.” Being “too well dressed,” they went to Mr. Cutler. “We wonder at that. Was not Mr. Cutler ‘well dressed,’ also? What nonsense for a Judge to utter!—and how derogatory to the citizens of Charles’own!” After a few more statements, he leaves his explanations, and commences his general remarks.

“I am now satisfied that the design of destroying the Convent on Monday night, did not exist when we left the gate, with the people there assembled; but that it was subsequently adopted, in consequence of the very measures taken by the Selectmen and Mr. Cutler to prevent it, and which were communicated by them after we came away.”

“Thursday night had been named as the time, but as the inquiry by Mr. Cutler on Saturday, and of the Selectmen on Monday, whose reports were to be published on Tuesday, would destroy their pretence, the leaders of the mob saw that they must proceed that night, or not at all.”

Thus the Mercantile Journal (mob-creating periodical) is said in one sentence to have been the cause of the riot on Monday night, and in another, the Selectmen are stated to have been the cause. How charmingly his Honor “blows hot and cold”!

“All the stories which have been circulated through the country, calculated and designed to bring odium upon that community, are base fabrications, I take upon me to affirm.” I do not, as well to vindicate the character of those injured and unfriendly females, as to disabuse the minds of that portion of the public, who have been misled by these stories, but who are willing to be informed and to believe the truth.

He “takes upon him to affirm,”—and what defender of the Convent ever did more? No one. But is he so unwise as to suppose that his affirmations will “disabuse” the public mind on the subject? It is too absurd. The people of this community have done right—perfectly so—in being jealous of the Convent. History has given them many lessons respecting the *prostitution*, and the deeds of *MURDER*, within their walls, to allow one to tred in the dirt, and out of the dirt into the grapes they are treading, were enough to set one’s stomach ever after against this sort of liquor.” Such is the testimony of Locke, in a letter to the Earl of Shrewsbury. The monstrous adulterations of this article in our own country would be altogether incredible, if they had not been demonstrated beyond the possibility of doubt.

But the Judge says he “has facts enough to satisfy any man who has his reason and the disposition,” that the charges brought against the Convent are unfounded. Why then does he not produce them? Does he mean to libel the majority of the community by intimating that they cannot appreciate his “facts.”

We now come to a part of Judge Fay’s disconnected letter, which, if remembered in after years, will brand him with disgrace. He has unjustly, ungraciously, and without cause, made a brutal attack upon a young lad who reputation is as unspotted as the whitest snow,—we mean Miss Theresa Reed. We rejoice that this lady

possesses courage sufficient to step into the arena, and defend herself.

We place one—and but one—of his declarations with her reply in juxtaposition.

“On that point, I will take the liberty to refer you to a certain Miss Rebecca Theresa Reed, alias *Rebecca Mary Agnes Theresa Reed*, (as Goldsmith says, I love to give the whole name,) a Catholic Protestant, as she termed herself in Court the other day, who has been about Boston and the vicinity for the last two or three years, announcing herself as ‘the humble instrument in the hands of Providence to destroy the institution at Mount Benedict.’”

Miss Reed says,—

“To answer to this—in the first place I would state, that all which is exceptional in the paragraph, is false.”

In conversation with Mrs. Fay, she made the following remark:

“I hope to be an humble instrument in the hands of Providence of showing my friends the truth.”

So much for the Judge. When he attempts to write again, we hope he will have the wisdom to refrain from giving the public such a senseless string of declara-tions without proofs.

* What a brilliant and important quotation for a learned Judge to make!

COLD WEATHER.—The very caption gives us the chills—it contains such an amount of truth. We do not expect to tell our readers any news (we wish it were so to us) when we commence this paragraph, but simply intended to express a little brotherly sympathy.

A week last Sabbath, the thermometer stood at ten degrees below zero in this city. We far, however, better than our neighbors. A gentleman from New Haven informs us that it has been at twenty-three degrees below zero, and the Mercantile, if we mistake not, states that at Saco, Me., it stood at TWENTY-EIGHT below.

POPPIN DUNGEONS FOR HERETICS IN THE U. S.—Lorenzo Dow stated, in a sermon at Broad-street some years since,—many of our readers in the city doubtless remember it,—that under the Roman Catholic Cathedral in Baltimore, there were DUNGEONS for the incarceration of recrants to the faith. This has been confirmed by other facts which seem to place it beyond doubt. The Protestant Vindicator,—a noble and invincible opponent of Popery,—states that a Papist who threatened to leave the church, was actually cast into one of those dungeons, and fed upon bread and water until he promised to be a faithful son of the church. It is said that similar prisons are built beneath the St. Louis Cathedral, constructed precisely like those in the Inquisition at Spain. We have, then, an Inquisition, virtually, in our own country—ay, and an Inquisitor General to manage it, appointed by His Holiness of Rome. Yet we are soberly told by some Protestants—thanks to Heaven, they are very few—that there is no great danger, and that we must be careful not to raise an “excitement” concerning it. They would fain have a whisper in the ears of the community, a general noise—*“we are here”*—and then have us sing a song that shall fill them with fear, and then have us sleep in the dungeons, and drink poison into our stomachs, and then have us die of starvation, and then have us buried alive in the vaults of the nation. Shame on such perversity!

A nation is on the verge of a fearful precipice, and yet, forsooth, we should not fear of “excitement,” sound the tocsin of alarm! While we are hugging ourselves in present quiet, Popery—impelled onward by its arch prototype,—is advancing to conquest. A Convent has been recently established in Charleston, S. C., and they are springing up all over our nation. We eat, drink, and be merry, and we are making America the hotbed of infidelity.

IT is the editor of the Maine Free Press has published an article in his last, which merits severe animadversion. He says,—

As we were strangers, and too well dressed to be respected by this sort of persons, (!!!) we thought it best to go back to Mr. Cutler and let him know the state of things, not doubting that he, being well known in the neighborhood, and a man of influence, would be able to satisfy them that there was no ground of complaint or hostility against the Nunnery, and would prevail on them to go home.”

Many of the religious periodicals of the day are lashing themselves into a burning excitement against Popery, and sounding an alarm, both long and loud, against the Catholics of the valley of the Mississippi, where we are told that they now have almost the entire control.

There is no necessity for the religious periodicals to “lash themselves into a burning excitement.” They are “lashed” into it by Popery. The fact contained in the subsequent paragraph to the above ought to “lash” the editor of the “Press” himself into an “excitement,” that should not cease “burning” until this vile system of cruelty and oppression is trampled into the dust.

We should very much regret to see the Catholic faith become the prevailing faith of our nation, as it is in its very form and features essentially despotic, and at variance with the spirit of all our free institutions.

And yet though Popery is thus “despotic,” the editor would have, peradventure, our articles brought forth on an iceberg.

We believe that nothing is wanting to check the progress of Catholicism save open and candid discussion.

And how, pray, is it to be done, if Roman Catholics seek to be seated in the heart. Phrenology asserts that there are a plurality of fundamental faculties, both intellectual and

NEWBURY SEMINARY.

This important institution, recently commenced under the patronage of the New Hampshire Conference, is, as far as students and an able faculty are concerned, in a flourishing and healthful condition. Last term it numbered about 100 scholars. It labors under embarrassment, however, at the present time, from a debt of \$6000. This is a serious obstacle, and may crush in its infancy this promising germ of science. The Trustees have in consequence, sent into the New England Conference an Agent, Rev. Solomon Sias, a gentleman well known in this section, to plead in their behalf. He informs us that he contemplates visiting Providence, Warren, Bristol, and Newport, with their vicinities; and on his way to the city, Fall River, New Bedford, Fairhaven and Duxbury. After which he will probably visit Charlestown, Saugus, Lynn, Marblehead, Salem, Ipswich, Newbury and Newburyport.

We need not commend his objects more fully to the benevolence of the Methodist community. The Agent will doubtless return to his own green hills and smiling valleys with overflowing evidence that his brethren on this sea-coast love the cause *there as well as here*.

STEVENS' SERMON.—This interesting pamphlet is now nearly exhausted. Those preachers in the country towns who wish to scatter it among their people, must send immediately. It is producing quite a sensation in the community. The only argument yet produced against it, was brought forth from the E. N. Galaxy. And what was that? Why, as Mr. Stevens said, the author is charged "with the atrocious crime of being a young man." Don't be disheartened, Messrs. Editors, ten years will wipe off the foul stain.

NEW ORLEANS—REV. JOEL PARKER.

We have placed these names side by side, although we are sorry to say, they are not very kind neighbors. But what is the matter? excludes the reader. Well, we will endeavor to retain our sobriety long enough to state the facts, although it is altogether too ludicrous. A great city *en masse*, and rear its crest proudly, hurls defiance and threats at a peaceful minister of Christ, who, in the discharge of his duty, while obtaining money at the North, for the erection of a Presbyterian Church, stated what he considered to be their actual moral condition! What an offence—worthy the universal indignation of a mighty people! There must have been some truth in Mr. Parker's statement, or the inhabitants would not write so much under the stroke. When Mr. Parker returned to New Orleans, a public meeting was called to consider upon measures that should be adopted to punish the supposed recreant. The following is the account given by the "Bee."

The meeting was called to order by Mr. Samuel T. Moore, in an appropriate address, explaining the object of the meeting, when it was fully organized and proceeded to business. Upon motion it was

Resolved, That as it is unprecedented to condemn a man without a hearing, that this meeting assure Mr. Parker of protection, provided he will appear and make his defense.

A short time after the Rev. Joel Parker arrived, and spoke for some time in his defense.

After he had retired, it was upon motion first Resolved, that the Rev. Joel Parker had not succeeded in exculpating himself from the charges alleged against him.

The following Preamble and Resolutions were then almost unanimously adopted:

Whereas the Rev. Joel Parker, Pastor of the First Presbyterian Church of this city, in an address delivered before an audience in Hartford, Conn., in the month of August last, did most grossly calumniate the citizens of New Orleans by stating, "that of the Catholics the men are almost without an exception Atholites; who regard religion only as intended for women and servants, and do not give themselves any trouble on the subject; the Protestants can hardly be said to be in a much better state;" and whereas the said Rev. Joel Parker, notwithstanding the excitement thereby occasioned, has returned to this city, with the intention of resuming his ministry in the aforesaid church, without having exculpated himself; and whereas the people of New Orleans have too long suffered, both in reputation and their interests, by the calumnies of "clerical villains" and hirelings, and in respect to writers who visit our city; and whereas a committee of Mr. Parker's church, after the above charges were made in the Bulletin of the 4th September last, pledged themselves, and greater in number. But the greatest peculiarity in phrenology is that the brain is the organ of both the intellectual and affective faculties, and that the manifestation of each of these faculties is proportionate to the size of those organs by means of which they manifest themselves, and that the relative size of these organs may be ascertained from the outward form of the skull, which is the covering of the brain, or the box which encloses it. And it is true that the brain is formed first, and the skull moulded upon it, and that the skull grows as the brain grows, and is dependent for its form upon that of the brain. Neither our limits nor design, which is simply to describe what phrenology is, without saying anything in evidence either of or against its truth, will permit our entering into an explanation of this fact. Thus, according to this science, the proportionate activity of each feeling and intellectual faculty in an individual may be discovered by an examination of the form of his head. But here it may be proper to correct an erroneous impression which many and perhaps most of those who have thought of the subject have, that the proportionate activity of the faculties of one individual to those of another may be ascertained by comparing the formation of their heads. To this phrenology does not pretend. A variety of circumstances may operate to excite or prevent the activity of the organic apparatus. Men are of different temperaments, which occasion a difference in the activity of their primitive faculties. The state of the health, also, it is well known, occasions a difference not only of physical powers, but also of the mind and feelings of different individuals, and of the same individual at the different times. Age, also, is the wearing out and consequent debility of the organs both of body and mind. But, as we have said, the proportionate activity of the different faculties of the same individual may, according to phrenology, be ascertained by an outward examination. In the language of Dr. Spurzheim, "in the same individual larger organs show greater, and smaller organs less energy."—*x*.

INVESTIGATING COMMITTEE'S REPORT.

The subject of the expenses incurred by this body, has come before our Common Council. It appears by a speech of Mr. James before them, that they proceeded illegally in more respects than one. The Committee have expended \$5000. These expenses have been approved by a Sub-Committee.

Mr. James said—On inquiry of the Auditor, he had been informed that the Incidental Fund had been exhausted by payments on account of the proceedings of the Committee of Investigation, appointed by the citizens in town meeting, on the 12th of August last, and other expenses consequent on the employment of additional watchmen, constables, patrol, and the military; and that the cost of these various operations to the city, caused by the Convent Riot, would not fall short of \$5000. Of this expense, about \$1700 had been incurred by the Investigating Committee, and the balance by the Executive department of the city. This Board has not appropriated a single dollar of this sum, nor appointed any committee to voucher for any expenditure connected with it, as required by law. A sub-committee of the Investigating Committee had approved of the bills, and the Mayor, though required by law to compare all expenditures with the various appropriations, before he sanctions any, had

also approved the bills—the Auditor had done the same, though restrained by the same rule, and the bills had received the final sanction of the committee of Accounts, and nearly the whole sum of \$1700 had been actually paid out of the Treasury—*we bring* now consulted on the subject, when there is no more to be had without our consent to borrow it.

He says in a subsequent paragraph,—

The citizens might appoint such a committee; but that committee, even conceding to them a power not voted by the meeting, on the 12th of August, of filling vacancies in their own body, *had no right to enlarge it, as they did, beyond the original number, or vote fees to its members*;—and this act of enlargement, said Mr. J., was a *virtual dissolution of the committee*, and rendered void all their subsequent proceedings. They again mistook their authority, when they printed and distributed their Report at the expense of the City Treasury. That Report should have been made to the body which appointed them, who were alone competent to order its publication, and not even then at the expense of the city, without an appropriation under the Charter and Ordinances.

How disinterested his Committee! It appears by this extract that they *voted to pay themselves*, as a Committee, out of the CITY TREASURY!!! No comment is necessary.

A THOUGHT.—Those who are fond of speculation will admit the correctness of an ingenious tissue of reasoning much sooner than a simple demonstration of the truth. Some will hardly be convinced by a plain argument, however conclusive it may be.—

WE HEARLY DESIRE TO HAVE THIS SOUND AND ELOQUENT DISCOURSE READ BY EVERY PROTESTANT IN NEW ENGLAND. WE SAY ELOQUENT, AND JUSTLY. HERE IS A SPECIMEN. HOW IT IS PROFOUND AND PATHETIC, AND THEIR WORSHIP IS INTERESTING TO OURS. IT IS ENOUGH TO HAVE A WHOLE CONGREGATION IN SINGING "THE SONGS OF ZION," AND TO HAVE ANY PREACHER IN HIS ADDRESS TO THE PEOPLE, TO HAVE A WHOLE CONGREGATION KNEELING, LET THEM IN ENGLAND AND AT THE SOUTH, IN SOME INSTANCES, NOT ONLY ALL THE WHOLE CONGREGATION BOTH KNEEL AND PRAY, AND OF WONDER THAT THEIR PREACHERS ARE SO COMPATIBLE AND PATHETIC, AND THEIR WORSHIP IS INTERESTING TO OURS. IT IS ENOUGH TO HAVE A WHOLE CONGREGATION IN SINGING "THE SONGS OF ZION," AND TO HAVE ANY PREACHER IN HIS ADDRESS TO THE PEOPLE, BUT BY ENCOURAGING THOSE WHO HAVE A POSITION AND DISCUSSION, AND ENCOURAGING THEM TO NEGLECT THE ABILITY OF MAKING MUCH SOUND SCIENCE, TO NEGLECT THE CULTIVATION OF THEIR OWN SKILL, THAT I HOPE HE WILL TAKE IT UP AGAIN.—HE HAS DEPLORED THESE EVILS OF WHICH HE KNOWS IT IS TIME THAT THEY BE REMEDIED. HIS REMARKS UPON THE DISTANCE PEOPLE FOR DOCTRINAL PREACHING, UPON THE DECISIONS OF OTHERS AND SUPPORTING THE DOCUMENTS OF THE CHURCH, UPON THE GENERAL NEGLECT OF THE LOVE AND FAVOR OF GOD. HOW TRUE THEY LAY UP TREASURE UPON EARTH, REFULGE TO BE "RICH TOWARD GOD" BY GOOD

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IT IS BECOME OF YOUR FRIEND "CENSOR?" HIS PRUN

Poetry.**DEATH OF CCLERIDGE.**
BY D. MARTIN, A JOURNEYMAN PRINTER.

He sleeps!—the child of phantasy
Has sunk to rise no more—
Lie hollow waves that beat against
Eternity's black shore!—
And the lightning-fires of intellect,
That played around his brow,
Lie like old ocean's hidden pearl,
So low and sheenless now!

He sleeps!—yet round his lowly grave
The proud of earth shall stand—
Ambition mourn a votary less,
On Fame's undying land!
And Poesy!—that sacred flame
That will forever burn,
Shall bring her never-fading flowers,
To scatter round his urn!

Ah! he was great!—the God-like gift
Of genius shone within.—
Like glittering gems that deck the brows
Of heavenly seraphim!
Old Nature's wild-wood loveliness,
He pictured clear and bright,
And held communion with the stars!
That deck the boughs of night!

He sleeps!—but fame will write his name
On Time's unlettered page;
And weave a wreath of amaranth,
To give an unborn age!—
Oblivion's waters, cold and black,
May roll above his head—
But, Coleridge, never shall thy name
Be numbered with the dead!

[From the Christian Observer.]

HYMN TRANSLATED FROM THE GERMAN.
"Who shall separate us from the love of God?"

Jesus, I quit thee not!
'Tis good with thee to live:
'Twas thou who at the first
My very life didst give;
Thou increasest it,
Thou sustin'st it ever.
Jesus, I quit not thee:
Jesus, forsake me never!

I quit thee not!
With thee to suffer grief:
Thou lightest my cross,
Thou bringest me relief:
Yes, through its sharpest pangs
Thou shalt my soul deliver.
Jesus, I quit not thee:
Jesus, forsake me never!

ACROSTIC.

BY H. FRY, OF EDINBURGH.

Watch yonder wretch—mark well his haggard face,
His tattered garments, and his tottering pace:
In every feature vice and dark despair
Securely reigns, and penury and care.
Keen are his wants, and justice round him throws
Endless confusion and a cloud of woes.
You ask what dire calamity is this?

Which blights so cruelly his health and bliss?
He is a drunkard. Alcohol hath found
In him a victim—and his soul is bound.
Soon as the demon his fell torch illumines,
Kindled within, the fatal fire consumes;
Each comfort flies; his approach; and fade
Youth, strength and virtue, 'neath his upas shade.

FOR ZION'S HERALD.

QUARTERLY MEETINGS.

MR. EDITOR.—The fame of our Quarterly Meetings in former times has come down to us from the fathers,—some of whom still remain with us, though many have fallen asleep. These meetings make a part of our economy; and they used to excite a great interest among the people.

Twenty-five or thirty years ago, it was not uncommon for our brethren to go *thirty* and even *forty* miles to attend a Quarterly Meeting. But now, since our circuits are made so small that they are held in almost every neighborhood, there are many not disposed to make even the small sacrifices required in order to attend them. It used to be a common saying among our friends, that the exercises of Saturday afternoon and evening, were about one half the Quarterly Meeting—and some have thought the *best half* too. But you may now see in the neighborhood of these meetings, many of our brethren and friends in their shops and fields, while a few, perhaps, are engaged in the introductory exercises of the Quarterly Meeting.—And these delinquents are not always in their places even at the *feast of love*, on the morning of the last day of the meeting. You may frequently see them entering the house of God,—with all the indifference of mere spectators,—about the “eleventh hour” of the meeting. I speak now more particularly of Quarterly Meetings in the country.

It may be said, perhaps, that one cause of this falling off of interest, is the natural consequence of cutting up the work into small circuits and stations. It is indeed to be feared, that we have divided and subdivided too much; and this may be a reason for the non-attendance of our friends from a distance, because they now belong to other local sections of the work; but surely this can be no excuse for those who, by this arrangement, can attend their Quarterly Meetings with much less labor and sacrifice than formerly.

It may be also said, that as many of our Quarterly Meetings are now held on week days, our people cannot afford time to attend them; but this certainly cannot affect their attendance on those that are still held on Saturday and Sunday. It is true it is very difficult for many of our friends who live in factory villages, to attend any meetings much, except on the Sabbath; but this is not true in general of our farmers and mechanics at large. The mere loss of their time is all the sacrifice they have to make, and this at most is only one day more (once in three months) than they would lose, if their Quarterly Meetings were held on Saturday and Sunday.

The Jews were required to labor six days out of seven; and yet they were allowed time for their solemn festivals several times a year, and for several days together. And shall we be more restricted in our religious privileges under the gospel? There is

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no good reason why our Quarterly Meetings should not be as well attended on week days as on the Sabbath; and as well attended now, as thirty years ago. The novelty of former times has, indeed, passed away; but a spirit of permanent religious enterprise should occupy its place. Where the church takes a proper interest in her religious institutions, the congregation will imitate her example. Let the members of the church be seen flocking to their religious festivals,—whether they come on week days or Sundays,—and we shall neither want a congregation, nor a refreshing season from the presence of the Lord. It is generally within the province of the preachers, to infuse a spirit of enterprise into the church and congregation. Let them lead the way. Let them instruct their people that their Quarterly Meetings must be attended, come when they will; and that they can have as good a meeting on one day as another. Let them lecture on this subject, privately and publicly, till the army is properly disciplined, and every soldier is at his post.

As I am now on the subject of *week-day* Quarterly Meetings, indulge me, Mr. Editor, a little longer. There are, I believe, a few things that can be said in their favor.

First, Quarterly Meetings on week days do not interfere with other appointments. In many of our circuits, there are two or more preachers employed; so that one or more congregations are left destitute of preaching when the Quarterly Meeting is held at one of the appointments on the Sabbath—or else the preachers must fill their appointments in the different parts of the circuit, on the day of the Quarterly Meeting, and leave the presiding elder to officiate alone, or perhaps with a part of the preachers and brethren: and this arrangement cannot be too highly reprobated. All this trouble might be avoided by holding our Quarterly Meetings on week days; and in that case, all the preachers and all the members might and ought to be present; and by doing so, no appointments would be neglected.

Second, By holding our Quarterly Meetings on week days, we may frequently have the aid and assistance of the preachers from some of the adjoining circuits; and this would be calculated not only to circulate ministerial gifts, but to form an interesting acquaintance between the preachers and people, in different parts of the work. It would also greatly lighten the labors both of the presiding elder and preacher in charge, and be equally interesting and profitable to the people. In case, also, of the unavoidable detention of the presiding elder from any Quarterly Meeting, his place might generally be supplied by some visiting brother.

Third, And not the least among the advantages of *week-day* Quarterly Meetings, is the great saving of time to presiding elders. They, as well as other preachers, need some time for study and improvement, as well as for rest and relaxation. To think of reading or writing much while upon them, is labor enough for any one man: it would therefore be unreasonable to require a presiding elder to spend all the intervals between the Sabbaths in visiting and preaching lectures.

Our Quarterly Meetings on week days may be frequently connected with four days meetings, and thus be made seasons of special interest; but when this is done, the Quarterly Meeting should be included in the last part of the four days meeting if consistent.

Quarterly Meetings on week days are extra seasons of grace—they do not interfere with other appointments—we have our regular Sabbath privileges uninterrupted. We come, therefore, to this very natural conclusion, that in all our circuits and stations, with the exception of factory villages, week days ought to be even preferred to Sundays for Quarterly Meetings.

Let us my brethren in the ministry, arise as one man, and drive from our church and congregations this little, contracted, selfish spirit, which grudges every hour spent in the worship of God unless it be on Sunday.

O. SCOTT.

FOR ZION'S HERALD.

MR. EDITOR.—The following extracts, taken from a letter written by a young gentleman of my acquaintance, travelling in Canada, are at your disposal if you think them of sufficient importance to have a place in the columns of the Herald. From my knowledge of the writer I have no doubt of the correctness of the statements contained therein. The letter is dated Montreal.

Yours, &c. SOLOMON SIA.

MONTREAL, MAY 31, 1835.

MY DEAR FRIEND—I have been in this city little more than a week. Having passed the Champlain Mountains, which are fifty miles distant from Montreal, I came upon level, marshy, and clayey soil, which continued so the whole of the distance to the city. It was as level as the house floor. From the top of the mountain can be seen the St. Lawrence and Montreal. As I passed along, my attention was particularly attracted to the numerous crosses erected by the French Catholics near the road, from 15 to 20 feet high. Some are painted black, and others white. The Catholics cross themselves when passing them. One in particular was very handsome. It was painted white, 18 feet high, and enclosed with a small wicket fence. On the cross pieces were several devices carved from wood, such as a hand, mallet, nail, bolt, ring, star, and the end of a spear. In the centre, about half way down, was a small niche cut out, in which was placed a crucifix, with a figure of Christ upon it, enclosed in glass, about five or six inches long. It spoke volumes for the superstition and ignorance of a priest-ridden and enslaved people.

Last Monday I went to the French church to witness Catholic mummery in its refinement. This is the largest church in America, built in Gothic style, and finished in the interior in the same manner, of beautiful stone. It covers nearly an acre of ground, and is a splendid building, 253 feet long, 132 feet wide, and the tower 200 feet high, and 100 feet to be added. It has two galleries, and contains over 1000 pews, besides numerous benches and seats. It is capable of holding 13,000 persons. From the floor to the highest part of the walls, inside, is 100 feet. Standing in the gallery, you can scarcely hear the priests mutter over their Latin jargon. At the back part is a stu-

pendous window, nearly the height of the building inside, before which is a transparency, upon which is painted likeness of the Saviour, in the different scenes he passed through, and on each side of him the evangelists and apostles. The pictures number, in all, thirty, I think, as large as life. In the upper gallery, on the south side, near the altar, or, rather, overlooking the altar, is a large cross erected, twenty feet high, upon which is a likeness of our Saviour, as large as life, carved from wood, and nailed upon it. The building is beautiful. It must be seen, to be admired. I cannot describe the exercises, until I have seen more of them. They are composed of singing (whether in prayers or exhortation, for it is all song) accompanied by the organ. Every few moments they throw their incense towards the audience, and alternately [the bishops] at each other. Every day in the week, I understand, this mummery is practised. There were, when I was present, at least from 1000 to 1500 persons in the building, and I could not help noticing that on the signal given to kneel, out of all the multitude, who immediately prostrated themselves, I was the only one who refused to bow to Romish idolatry. It struck me very forcibly at the time, as I stood alone, and all eyes were turned upon me after they arose. The poor deluded Catholics were everywhere kneeling, and saying their ave maria and crossing themselves. The effect was ludicrous in the extreme. It is astonishing that ignorance reigns, as yet, to so great an extent.

JUNE 2, 1834.—“God's feast,” as the Catholics call it, has passed. It was indeed a grand and imposing sight. The procession was very long, probably a mile. First came a standard, borne by three monks, on one side of which was the likeness of Christ, and on the other of the Virgin Mary. These walked at the head of the procession, in the middle of the street. On each side of the street, and of the priests and monks in single file, marched the deluded victims of priesthood. First, the children of the Sunday school, females, dressed in pure white, from head to foot. Immediately following them were the congregation, each individual having a candle in his hand. Then followed the female children of the Numerary Sunday school, attended by the teacher of each class. Then followed the “Sisters of Charity,” dressed in white and black. Then came the grey nuns, and following them the black nuns. The centre of the street during this time was unoccupied unless by a few straggling priests, to prevent the multitude from breaking through. Now came a beautiful sight. In the centre of the street, a priest bearing before him, above his head, a large silver cross. On each side of him, two boys, in white, each bearing one of the longest wax candles in his hand, probably five feet. On each side of the road, in white, were the boys of the Sunday school, who officiate at the services; following them were what they term false priests, (being permitted to wear the dress, but not to preach,) richly dressed in different colors. In the street were the apostles, dressed in black, with a white robe over their shoulders, and silver incense cups in their hands, in which was frequently put their offerings, and the smoke was seen ascending from fifteen or twenty at once. Then followed four or five others, who kept continually throwing their incense towards the crowd. The false priests were singing. The incense bearers frequently bowed to the bishops, WHO PERSONIFIED CHRIST!! The ground was strewn with flowers. Now came the bishop. Before, by two men, was borne a false sun, as emblematical of the rays which encircled the Saviour's brow. He followed close behind. Over his head was raised a canopy, much resembling the top of a stage coach, with four long legs, supported by four men. The bishop was elegantly and most richly dressed. Then followed the band, the Catholic lawyers, the citizens, and Irish and French in a huge crowd.

Many were knocked down and otherwise bruised for not taking off their hats. Many of the Irish and French were kneeling down on the sidewalk, muttering their jargon, and crossing themselves. I did not go to the church, expecting unpleasant consequences. As they entered the church all were obliged to kneel, or be knocked down, if they stood alone, or two or three together. Where there were more, the constables dared not exercise much authority, for fear of a riot, which would have followed any such measures upon such desperadoes as were determined to keep their hats on. Several Catholic constables were bruised as it was. I was disappointed in one thing. The bishop walked, probably in consequence of the difficulty of riding and having the canopy and false sun borne before and above him. When will people open their eyes, and dispel the cloud of ignorance and superstition which are now hanging over them? It is astonishing to see the ignorance of the Catholics. Yours, &c.

We have abridged the following reluctantly, but justice to our other correspondents required it.—ED.

FOR ZION'S HERALD.

TO THOSE WHO OCCUPY THE HIGHER STATIONS OF SOCIETY.

NO. V.

In the last number I stated that there were more than 20,000 in this city who habitually neglect public worship; also, that the poor, who compose the greater part of this multitude, could not attend worship, because there is no place for them to worship in; and I now wish to present some “stubborn facts,” which, in a political point of view, must be regarded as the natural results of neglecting to educate, and thus trying to exert a healthy moral influence among the poorer classes, who form so large a portion of the community.

For instance, we all remember the riots, desolation and bloodshed, which occurred in Philadelphia and New York, during their elections;—and who lessons of instruction should we gather from such facts? I cannot do better than offer the following remarks of the Editor of the Boston Recorder. Speaking of these evils, but more particularly of riots, he observes:—

“In the city of New York, ruffians have stationed themselves at the polls, for the purpose of driving away such as were not of their party. Voters, suspected of intending to vote as would not please those who had taken violent possession of the ground, have in some instances been knocked down, in others, violently thrust away, and in others, prevented by terror from approaching the ballot box. The mandate of the mob has gone forth, and has been well understood, forbidding all citizens to vote otherwise than as would please the mob, on pain of such bodily injury as the mob should see fit to inflict. In this way citizens have been kept from voting, and the number of votes given for those whose election the mob desired to prevent, has been less than it otherwise would have been. These mobs have, by violence, determined the result of elections, and have, by actual force, put their favorites in office. The voters in a certain district are, say 100,

ten of them get together, and resolve that A. B. shall be elected, taking his pledge that he will govern as they wish. These ten, personally or by their representatives, take their stand around the ballot box, and watch the votes. They suffer business to proceed peaceably, till they find that 25 votes have been given for C. D., after which they knock down and drag out every man who will not vote for their candidate; and the result is, that A. B. is declared elected by a majority of five. The usurpation of authority, and the establishment of a despotism by force, are in this case just as real as if the forms of election had been wholly set aside. It is not strange, therefore, that in that city, liberty of speech should be abolished, and persons and property be unsafe.

“In Boston, liberty of speech, if not dead, is in a state

of suspended animation.” True, we are yet allowed to talk about the weather, the price of wool, and on some other subjects; but we have not, as we formerly had, the liberty of discussing whatever subject we please, when and where we please; and we know not to-day what we shall be allowed to talk about to-morrow. We know not what places of worship will be suffered to be opened on any evening during the week, or on the next Sabbath; or what doctries the preachers will be allowed to maintain; or who will be suffered to preach. There is not a man in Boston who can speak with certainty of any of these points, unless he foreknows with certainty all the threatenings of all the mobs that may threaten to exist.”

The question may now be asked, “Are these things true?” Let us examine a little further into facts, and then we shall be able to come to the right of the subject, understandingly and impartially. We all know that the Convent in Charlestown, has been destroyed by a mob. We also know that inflammatory handbills have been printed and circulated and placed on the corners of the streets, threatening to assassinate any person who should dare expose the rioters. We also know that during their trial, handbills of a similar character have been printed and circulated, appealing to the worst passions of depraved men, and slandering and abusing the Judges and the Court, and endeavoring, by all possible means, thus to intimidate the Judges, and those concerned as witnesses, in ferreting out the deluded beings who were so lost to humanity as to bring this disgrace upon themselves and the country. And not long since some gentlemen from Maryland visited this city, to lay before our philanthropists some plans which had been adopted in a sister State, for the amelioration of the condition of the people of color, in order to see if the people of Boston would co-operate with them. And what was the consequence? Why, there was not an Orthodox, a Baptist, a Unitarian or a Universalist church in the whole city which would be opened to discuss the subject! And when a small meeting was called at the basement story of the Masonic Temple, by some of our best men, even then, the mobocracy made so much disturbance, and behaved so much like madmen, that *peaceable* citizens were actually afraid of their lives, and could not proceed with their business!* And when it was proposed to hold a meeting at the Methodist church in Bromfield street, for the same purpose, what did we then hear? Was not the cry of “A mob! a mob!” uttered from one part of the city to the other? and *from the fear of our own citizens*, this meeting was postponed! But we have yet greater evidence to produce. It is the influence of Atheistical and anti-Christian newspapers. We all know that during the elections in our sister cities, when they were threatened with destruction and murder, that the editor of a high partizan paper, in this city, not only reported these same things, but did all he could to encourage and exasperate the mob. Yes, these things are *true*—and we all know it. But this editor is not alone in this work of desolation and depravity. No; there is another, who is daily sending forth his poison among the *working men*, so called. This is done, directly or indirectly, by arraying the worst passions of the degraded against the rich. When to these papers we add that conducted by Mr. Kneeland, we have a *trio* of no small influence. Here, then, are three weekly papers, and two that are published daily, each of which are employed in the same work, viz.—to subvert Christianity, and encourage immorality, mobocracy and licentiousness!

To the foregoing facts we may add the influence of unprincipled and ignorant foreigners, who are continually flocking to this country, and to this city, and we have a fearful picture to contemplate. The simple fact that the Roman Catholics regard the Sabbath as a holiday, except the small portion employed in religious services, is enough to satisfy any reflecting man who is not stone blind to the signs of the times, that we are surrounded with danger.

“THOMSON.”

* We think our correspondent is mistaken. The disturbance was comparatively slight—made by a few rude fellows of no consequence.—ED.

Yours, &c.

FOR ZION'S HERALD.

SATAN'S WATCH MEETING.

MR. EDITOR—I am informed that a number of gentlemen and ladies assembled at Mr. J.—'s Hall, in the centre of S—, to hold a ball, (one of Satan's Watch Meetings, I suppose,) designing to dance the old year out, as its last moments were going up to meet them at God's bar. But while engaged in their hilarity, a dispute arose between them, which resulted in breaking windows, tearing clothes, and shedding blood. Seven have been prosecuted, and fined in all \$100. Mr. Editor, is Satan divided against himself? Such things may be accounted for where there is plenty of ardent spirit.

C. V. C.

The following, from Briggs' Bulletin, confirms our correspondent's statement. We need offer no comment.

F. R. T. O. S. C. T. O. R. S.

A BALL ROOM RIOT.—On New Year's night, a

party of about 100 young gentlemen and ladies, be-

longing to Sudbury, assembled for a ball at a public

house in the town, when six young men from Fra-

mingham came to the same house in a sleigh and in-